

When investigating in detail, it becomes clear that there is no fault in asserting that the first two sublime eyes (the physical sublime eye and the celestial sublime eye) arise in the continua of those who have not entered a path. The reason for this is that those who have not entered a path can nonetheless attain any of the four concentrations.

4. The functions of the five sublime eyes

The purpose of the sublime eyes is to enable those who have attained them to care for their disciples:

- (1) The physical sublime eye knows exactly where one's disciples abide.
 - (2) The celestial sublime eye knows where one's disciples die, transmigrate, and are reborn.
 - (3) The sublime eye of wisdom directly realizes selflessness as a means to subdue disciples.
 - (4) The sublime eye of Dharma knows the particular faculties of those one teaches the Dharma to.
 - (5) Due to having merely attained the similitude of the sublime eye of a Buddha, one knows most phenomena and thus is able to exhort others to engage in practice.
- Furthermore, one is able to engage in practice self-sufficiently and without having to depend on others.

This completes the presentation of the five sublime eyes according to Panchen Sonam Drakpa's **General Meaning**.

Next follows the presentation of the five sublime eyes according to Panchen Sonam Drakpa's **Decisive Analysis**:

The Root Text (the **Ornament**) says:
The five sublime eyes and...

The **Commentary** (**Clarifying the Meaning** by Haribhadra) says:
Physical [sublime eyes], celestial [sublime eyes], which arose from maturation...

This section has two outlines:

- i. Syllogism
- ii. Dialectical analysis

i. Syllogism

The subject, the passage from the sutra that reads: "Shariputra, a Bodhisattva Mahasattva sees a thousand yojanas with a physical sublime eye..." is an instruction on the five sublime eyes because it is a passage from the sutra that teaches by way of refuting the ultimate existence of the five sublime eyes, the conventional ability and power of these five.

ii. Dialectical analysis

- Regarding the definitions of each of the five sublime eyes, someone posits the following definitions:

1. The definition of a physical sublime eye is:
An object-possessor that, in dependence on its empowering condition an actual concentration, directly perceives coarse and subtle forms within the three-thousand-fold [world system of our universe], [at a distance ranging] from [at least] one hundred yojanas.
2. The definition of a celestial sublime eye is:
An object-possessor that, in dependence on its empowering condition an actual concentration, exactly knows death-transference and rebirth of all sentient beings.
3. The definition of a sublime eye of wisdom:
An object-possessor that, in dependence on its empowering condition an actual concentration, directly realizes the lack of true existence of all phenomena.
4. The definition of a sublime eye of Dharma is:
An object-possessor that, in dependence on its empowering condition an actual concentration, exactly realizes Arya beings of sharp and weak faculty who are on the same spiritual level.
5. The definition of a sublime eye of a Buddha is:
A final object-possessor that, in dependence on its empowering condition an actual concentration, directly realizes all phenomena.

1. The first definition is not correct because there are physical sublime eyes which directly perceive coarse and subtle forms within the range of one hundred yojanas but do not perceive coarse and subtle forms that go beyond one hundred yojanas. This is the case because the Buddha says "Great Bodhisattva Mahasattvas' physical sublime eyes see one hundred yojanas, see two hundred yojanas..."
2. The second definition is not correct because celestial sublime eyes differ in their greater and lesser ability.
Therefore, some celestial sublime eyes perceive death-transference and rebirth of sentient beings, some perceive only death-transference but not rebirth of sentient beings, and so forth.
3. The third definition is not correct because an Arya Buddha accords with the definition but is not a sublime eye of wisdom. An Arya Buddha is not a sublime eye of wisdom because he is not a consciousness. However, an Arya Buddha accords with the definition because he depends on his empowering condition an actual concentration and because he is an object-possessor who directly realizes the lack of true existence of all phenomena.
4. The fourth definition is not correct because the sublime eye of wisdom in the continuum of an Arya Buddha is not an object-possessor that realizes Arya beings of sharp and weak faculty who are on the same spiritual level. The sublime eye of wisdom in the continuum of an Arya Buddha is not an object-possessor that realizes Arya beings of sharp and weak faculty who are on the same spiritual level because there are no Arya beings of sharp and weak faculty who are on the same level as a Buddha. There are no Arya beings of sharp and weak faculty who are on the same level as a Buddha because there are no Arya beings of weak faculty who are on the same level as a Buddha.
5. The fifth definition is not correct because, as before, an Arya Buddha accords with the definition but is not a sublime eye of a Buddha. An Arya Buddha is not a sublime eye of a Buddha because he is not a consciousness. However, an Arya Buddha accords with the definition because he depends on his empowering condition an actual concentration and because he is an object-possessor who directly realizes all phenomena.

Furthermore, according to the proponents of the Sautantrika Madhyamika tenet, the third definition is not correct because whatever is a sublime eye of wisdom does not necessarily accord with that definition. For instance, a Hearer's path of seeing that directly realizes the lack of a self-sufficient, substantially existent self is a sublime eye of wisdom but does not accord with the definition. It does not accord with the definition because it is not an object-possessor that directly realizes the lack of true existence of all phenomena.

- Regarding the assertion (according to the proponents of the Sautantrika Madhyamika tenet) that a Hearer's path of seeing that directly realizes the lack of a self-sufficiently, substantially existent self is a sublime eye of wisdom, someone says: "That is not correct because a Hearer's awareness that is a sublime eye of wisdom refers to a Hearer's exalted wisdom that directly realizes the emptiness of true existence of all phenomena (and not to a Hearer's exalted wisdom that directly realizes the lack of a self-sufficient, substantially existent self)."

The reply of our own system is to investigate which answer here is best.

For the sake of clarity it follows a brief explanation of one of the main differences between the Svatantrika Madhyamika and the Prasangika Madhyamika (Middle Way Consequentialist) Tenets. This explanation is not part of the *Decisive Analysis*.

Svatantrika Madhyamika Tenet

Please note that one of the main differences between the Svatantrika Madhyamika and the Prasangika Madhyamika Tenets is that the proponents of the Svatantrika Madhyamika tenet assert that, unlike Bodhisattvas, Hearers do not need to directly realize emptiness of true existence of all phenomena in order to liberate themselves from Samsara. They merely need to directly realize the lack of a self-sufficient, substantially existent self to be able to eliminate the afflictive obstructions and thereby overcome Samsara.